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THE

NEW JERUSALEM MAGAZINE.

No. CCCXL.

VOL. XXVIII.] JUNE, 1856. [No. 12.

SERMON FROM LUKE II. 11, 12.

BY REV. THOMAS WILKS.

"Unto you is born this day, in the city of David, a Saviour, who is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling-clothes, lying in a manger."

THE first advent of the Lord in the flesh, when he literally appeared on earth as an infant, in every minute particular corresponds with his spiritual advent, by and in his Word, to the church collectively, and to man individually. What is related in the Gospel, of his birth; the circumstances under which and the place where he was born; the instruction given by the angel to the shepherds where and how they might find him; and other particulars recorded, — are all to be understood internally of spiritual things, with which the natural relation of his birth corresponds; it being a relation not only of what has once occurred in the personal advent of the Lord for the redemption of the universal church, but also of what now, and at all times, takes place in the individual man who is regenerated and made a church: for man can be regenerated only by the Saviour's being first born within him, and afterwards pro-

gressively glorified; the birth and glorification of the Saviour in us being our salvation from the falses and evils of the proprium, and our elevation to the truths and goods of the heavenly state.

Every thing relating to the birth of the Saviour in man cannot be otherwise than interesting to those who are in the affection of truth. We therefore propose calling your attention, for a short time, to the following particulars: —

First, Jesus, the Son of God, was born of the Virgin Mary; Joseph, her betrothed husband, being afterwards supposed to be his father; —

Secondly, The Saviour was born in Bethlehem, and, when born, was placed in the manger, there being no room in the inn; —

Thirdly, The angel of the Lord appeared to the shepherds in the field of Bethlehem, and informed them of the birth of the Saviour in the city of David; and, —

Fourthly, Having informed them of the important event, they gave them a sign whereby they might find him, and know him when found.

Joseph, and his espoused wife, Mary, denote the understanding and the affection of good in man who is about to be regenerated. Both Joseph and Mary were descended from David, the King of Israel, Joseph being called the son of David; and David was descended from Judah, and is particularly distinguished as being of that tribe. Judah was representative of the celestial principle; David, of the tribe of Judah, represented the spiritual principle derived from the celestial, — that is, the truth of good, or truth from a celestial origin; and Joseph, the son of David, represented the natural derived from the spiritual, or the truth of the understanding in the natural degree. The celestial principle, represented by Judah, was also represented by the most ancient church; the spiritual principle, represented by David, was also represented by the ancient church, descended from the most ancient; and the natural principle, represented by Joseph, was also represented by the Jewish church, descended from the ancient church. Again: corresponding with these three churches are

three states, through which man passes from infancy to adult age. Correspondent with the celestial or most ancient church is the innocence of the infantile state; correspondent with the spiritual or ancient church is the period of instruction when the mind is being formed by its reception of knowledge or science, the boy being under discipline, and obedient to parents and teachers; and correspondent with the Israelitish or mere natural church is that state of life when man ceases to be under the restraint of parents and teachers, and acts as his own master, but still wholly under the influence of the natural. The first state contains the seed of the second, for the infant becomes the youth; and the second state contains the seed of the third, for also the youth becomes the man.

Joseph and Mary were of the Jewish church, and consequently represent principles in the mind which belong to that natural state to which the Jewish church corresponds. The principles represented by them are the truths and goods of this natural, previous to the formation of the church. Joseph was a just man; and Mary was a virgin, espoused to him, and one who found favor with God. They were also the seed of the spiritual derived from the celestial, or the seed of David, who was of the tribe of Judah, and therefore representative of the principles of truth and good in the natural mind, which are received and cherished by man by virtue of the remains of the previous states through which he has passed. Without the previous implantation of remains, man would receive neither truth nor good. But, in our earliest infancy, the Lord infuses his good into the tender mind through the medium of his celestial angels then attendant upon us; afterwards, as we grow to childhood and youth, other good is implanted according to our states of reception, the remains of infancy being preparatory to the reception of that which afterwards succeeds. Thus the Lord implants good after good, and, as we are instructed, truth after truth, within us; the last implanted preparing the mind for and begetting that which successively follows, until by degrees we grow up to manhood, and the mind becomes fully formed. But the mind thus formed is the natural mind, the truth we have is natural truth, and the good we have is

natural good, and cannot be otherwise until the birth of the Saviour takes place within us.

Joseph and Mary represent this truth and this good within us, espoused to each other, but not yet conjoined. Into the affection of good in man, not yet in conjunction with the understanding, and therefore unadulterated by any false which may be there, and signified by the virgin, when man has arrived at that state in which he can be regenerated, the principle of divine good inflows from the Lord, but not through the understanding, — for this influx is wholly interior, above the understanding, — and from the Lord immediately into the affection. This divine good, inflowing into the affection, is, by the affection, brought forth in the mind to our perception, but is brought forth by the affection clothed in a body which fully partakes of the nature of that principle by which it is conceived and brought forth; for the Lord cannot manifest himself to us otherwise than according to the quality of our own good, in which good he is present with us. The Saviour being thus born within us, and perceived as our good, then takes place the conjunction of the understanding and will in our effort to live according to this good; the truths and goods produced within us by this conjunction being the brethren and sisters of the Lord, as he is then seen by us. This conjunction, and the life consequent upon it in the natural, are signified by Joseph's becoming the husband of Mary, taking the young child under his protection, and fleeing with it and the mother into Egypt; the flight into Egypt denoting the descent of the understanding and will with the divine good into the scientifics of the mind.

The Jews thought that Jesus was the son of Joseph; and so also did his disciples, at first; but afterwards they knew him to be the Son of God. Hence it is written, "And Jesus himself began to be about thirty years of age; being, as was supposed, the son of Joseph." And again: "Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Man, in the natural state, and also in the first stages of regeneration, entertains the idea that all the good

he has within him is of himself, and therefore prides himself in it, and is apt to look upon himself as better than others. Many thus feel, who make the verbal confession, that in them dwelleth no good thing, and that they are nothing but evil. Such confessions, however, are mere verbal expressions, without meaning, learnt from others, and used simply through habit on account of their general currency. Man cannot be conscious that of himself he is nothing but evil, while he prides himself in his knowledge or sanctity, or any other acquisition, supposed or real; for man cannot pride himself in that which he does not regard as his own. As long, therefore, as we value ourselves on account of what we possess, we are in the non-acknowledgment that our good is from the Lord.

The good within us is, at first, necessarily natural good, and our affections therefore are natural, and in a great measure selfish. The Saviour, born within us, can be seen by us only as seen through and in our own good, the body which he has assumed from the virgin within us, and in which he reveals himself present to our mind. This good being seen by us as that which is of ourselves, the fruit within us of our doing, is to us the son of Joseph, and not the Son of God. In proportion as we put off the natural, and rise above it by our regeneration, and thus come into the perception and acknowledgment that all the good within us is from the Lord alone, do we truly see that this Saviour within us is the Son of God, in whom dwelleth the Father, and who is one with the Father.

When the Lord came into the world, he made his appearance among a people who were not in a state to receive him, and who afterwards rejected and crucified him. His non-reception by this nation, and by the principles in the human mind represented by this nation, is signified by the statement, that "there was no room for them in the inn," — no room for the mother and child, the affections which constitute the church, and the divine principle begotten in man of the church. The inn is a place of entertainment, where strangers are provided with food and drink and lodging. A house, in the internal sense, signifies the mind; therefore the inn denotes the mind in the first reception of the principles of the church as strangers,

that seek to be admitted into man, not to receive, but to communicate, those spiritual blessings which, to the mind fitted for their reception, are its food and drink. The inn where the Saviour could not be admitted denotes the Jewish mind, or the Jewish church in the mind, regarded with reference to the teachings of divine truths. Among this people the Saviour made his first appearance, preached to them the doctrine he received of the Father, and made himself known to them as "the bread of God, which cometh down from heaven, and giveth life unto the world." But they desired not this spiritual food, nor had they any relish for it; for they had other provisions with which they were sufficiently supplied, and with which they were well satisfied. They, therefore, were not in a state to receive the Saviour, and the rich provisions of his boundless mercy. Such also is the case with the principles of the mind represented by this people, which dwell and exercise their influence in every unregenerate mind, and whose influence is felt, in a greater or less degree, in the minds of those who are being regenerated. These delight to feed upon the falses and evils of the proprium, and receive their nourishment and life from them. These also are the natives of the natural mind, and, previous to man's regeneration, possess the land as their own: they populate the cities, occupy the principal habitations, and are amply provided with all the provisions they need, and which only they desire. When the Saviour, therefore, comes, there is among these principles, or in that state of the mind in which they dwell and where they rule, no reception given him, no accommodation made for him, no room found for him; for they will not that he should reign over them. Nevertheless, the Saviour in mercy comes to man, born a Son in Bethlehem, and is laid in a manger.

The birth of this Divine Personage is announced by the angel of the Lord to the shepherds abiding in the field, keeping watch over their flock by night. The shepherds denote those principles in the mind which protect, guide, and feed the affections of good and truth signified by the flock, or the principles of charity in man. By the angel or messenger of the Lord is meant heavenly truth descending to illuminate and

instruct the mind: hence the glory of the Lord shone round about the shepherds when the angel appeared to them, and information was received by them respecting the Saviour's advent, and they were given to understand where and how they might find him. The shepherds were abiding in the field, in the same country where Bethlehem was. The field in this country denotes a state of mind, or of the church in man, prepared for the reception of instruction concerning the Saviour: in this state the shepherds were abiding when the messenger appeared to them. The time when the messenger appeared was night, significative of a state of mental obscurity, or spiritual darkness, preceding the morning state when the Saviour is revealed to us, who is said to be the true light that enlighteneth every man that cometh into the world.

The shepherds were informed by the angel that the Saviour was born in the city of David, also called Bethlehem. Bethlehem, literally translated, is the house of bread. It signifies, says Swedenborg, truth conjoined with good in the natural man. The city of David denotes the doctrine of the truth of good: for by city is meant doctrine; and by David, the truth which is from the celestial, signified by Judah. The city of David, therefore, is the doctrine of life from the Word in man, by obedience to which we have the Saviour within us. This doctrine is called a city, and the house of bread. It is the spiritual home of the mind: we live in it, are protected by it, walk through it, rest in it, are fed from it, and are supported by it; so that in these, and numerous other particulars, the doctrine of life in the Word is to us, spiritually, what a well-provisioned and thoroughly protected city is to its inhabitants. In this city, or doctrine of the mind, the Lord also is born, and reveals himself to man; here is his habitation in man; and here, therefore, are we to look for him, in order that we may find him. The Lord can dwell with man only in and by his Word; consequently, to have the Lord with us and in us, the doctrines of the Word must be known to us, and received by us, so as to be formed into a habitation in the mind, where the Lord may make his appearance, and take up his abode.

Being directed to the city where the Lord may be seen, we

are further instructed by the heavenly messenger how he may be found. "And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling-clothes, lying in a manger." The Saviour we are to seek for is a babe. A babe, or infant, signifies innocence; therefore, in seeking for the Saviour, we are to seek for the principle of innocence in ourselves, where only we can find the Saviour. This principle, as the Saviour, is the very inmost and essence of all heavenly good, and becomes our Saviour by assimilating us to itself; and the more we become like it in the quality of our mind, the nearer we approximate to the Lord. Those who are elevated nearest to him in the heavens are the angels in whom this principle is most seen and felt: they are seen as infants, and are called infants, because heavenly innocences; yet are they the angels which excel most in wisdom, and are in possession of the greatest power. They are so because the Lord is to them all in all: he is the will that moves and actuates them in all they do, and the wisdom that enlightens, guides, and directs them at all times; their only desire being to do what he wills, to be governed solely by him, and to be dependent on him alone. Thus submissive and consciously dependent, and fully confiding in the Lord, as the veriest infants confiding in the heavenly Father, the Lord flows into them with his love and wisdom, fills them with his good, and makes them what he wills them to be, — ineffable likenesses of himself, receiving from him their heaven, and communicating their good to all who are capable of receiving from them.

This same divine principle of innocence, which is the inmost of heaven, and is in all who are there, must be received by us, and dwell in us, in order to fit us for heaven; for without it there is no salvation. "Except ye be converted, and become as little children," said the Lord, "ye cannot enter into the kingdom of heaven." We are to judge of our spiritual state, and fitness for consociation with angels, not by the amount of knowledge we possess, our proficiency in the science of divine truth, the power of penetrating into the arcana of the Word, and bringing forth to light its hidden mysteries, but by the resemblance exhibited in our spirit and

life to the Lord, who, though infinite and the only life, presents himself to our acceptance as a little child. "Whosoever," said he, "receiveth one of these little ones in my name, receiveth me; and he that receiveth me, receiveth Him that sent me." The reception of innocence, represented by the infant, is the reception of the Lord; for the Lord is innocence itself. In seeking for him, therefore, we must seek for this principle. But if the Lord is found by us, he is found, not out of us, but within us, dwelling in the interior of our minds, or rather in the inmost, but manifesting himself to us in the interior, reducing all things within us to heavenly order, and bringing the principles of the mind under subjection to himself. If born within us, he is born "Christ the Lord," — born to rule, and exercise his divine authority over us. But the power by which he rules is the power of love: he reigns to bless, and to liberate us from the power and thraldom of evil, that we may be free and happy in being good, the recipients of heavenly life from him, and the mediums of that life to others.

This reign of love, however, is not established at once within us, nor indeed without a long, arduous, and persevering struggle, on our part, against the evils which are opposed to it. These evils must be successively subjugated and removed by our co-operation with the Lord in our regeneration, as they successively become known to us. By our efforts in obedience to the commandments of the Word, the Lord will operate upon us by his Word, and from within will descend with divine power to the natural mind, reduce that mind to heavenly order, and, by the opening of our interiors, will make more manifest to us his divine character, and will glorify himself in us. But the more the Lord is glorified within us, and the more elevated he is consequently seen by us, the more lovely and ineffable do we see exhibited in him the quality of the divine innocence. What this innocence is in his essential Divinity, or the Father, is necessarily beyond our conception: we can see it in him only as the Son of God; and, as the Son of God, we see him in the divine principle in our own mind, where only we can see him. In man and angel, the more

elevated the view of this divine principle, the less there is of self, the more ardent and potent is the love of good and the going out of ourselves unto others, and the more is exhibited of the meekness, lowliness, gentleness, docility, and the confiding reliance, of the heaven-born Child. To make man such a child, and thus fit him for the kingdom of heaven, the Lord himself was born of woman, and appeared on earth a child, and now, in his divine Word, presents himself for our reception as the babe born in the city of David.

This babe, when found, is found wrapped in swaddling-clothes. Garments, being used to cover the body, signify external truths which are the coverings of internal good. Consequently, the swaddling-clothes of an infant denote the truths of innocence, the garments in which innocence is seen. The truths in which, and by which, the Saviour, as an infant, is revealed, must be such as are adapted to the understanding of those who, in the truths of his Word, seek to find him. The Lord, in his infinite wisdom, has adapted the revelation of his Word to the different capacities of men and angels to whom his will is to be made known. To the natural man, it speaks in language which can be understood by him, and, in the simplest and plainest style, makes known to him all the truths necessary to his salvation: indeed, the path of life before him is so easily seen, that "the wayfaring man, though a fool, cannot err therein;" and all who read with the desire to learn will be infallibly led to Him who came to seek and to save that which was lost. But the Word of God also contains truths which are deep and profound: in it are heights and depths and lengths and breadths, which are unsearchable, and passing knowledge; the contemplation of which will eternally occupy the most exalted intelligences of the world of light, but which, they ever learning, will still contain arcana beyond their reach. The Word of God, in every truth it reveals, is infinite, and therefore can be fully known by Him only who is infinite, and of whose divine perfections it is the revelation. But the truths of the Word which first demand our attention are simple, — easily perceived and comprehended, so far as necessary to our salvation. These learnt and obeyed, others

more interior and of a higher character present themselves to us, and, though before not comprehended, are now plain and simple, which, again obeyed, still lead to others more elevated and interior, giving us still new revelations of the Lord of life. Such is the character of the divine truth of the Word, interiorly viewed (though necessarily above the comprehension of the natural mind), to those who, by their obedience to the Word, learn of God, and are therefore taught by him, the more interior it is seen, the more simple and clear, the more self-evident and beautiful, are its truths; these divine truths, the more interior, being the clearer and more glorious manifestations of Him whose garments they are, and who says, "He that receiveth one of these little ones in my name, receiveth me." But all truths of the Word, in order to be seen and rightly known, must be loved, and reduced to practice, or be brought into life. It is thus, and not otherwise, that we shall truly ascend in our knowledge of the divine Word, understand more and more of its heavenly arcana, and feel the blessedness of being led by degrees more and more interiorly into the kingdom of the Lord.

The babe, wrapped in swaddling-clothes, is found lying in a manger. The manger is defined as being a trough or box in which fodder is laid for cattle, or the place in which horses and cattle are fed. The manger, belonging to an inn for the accommodation of travellers, is designed exclusively for the provender of horses. This is the sense in which it is to be understood in our text. The horse is distinguished above all other animals for its great service to man, for its noble and graceful appearance, its handsome form, its fleetness and strength, and its easy management. Such also must be the spiritual principle in man, to which the horse corresponds. We learn that by the horse is signified the understanding; and the analogy in a great many particulars may be easily traced. The mind, in all its movements, is borne by the understanding, — is borne in any direction, and to what distance it pleases, and with the utmost facility. This noble and elevated principle in man, represented by the horse, in him who is being regenerated, feeds upon and is nourished by the truths

which enlighten man, derived from the doctrine of the Word. Hence by the manger is signified the doctrine of divine truth, which is the food of the understanding. Now, the babe being laid in a manger denotes the absolute necessity of an enlightened understanding in the truths of the Word to the proper reception of the Saviour; for, if found, he is found in the doctrine of the Word in which are the truths which are the food of the understanding, and which can be in man only by the understanding. Therefore the rational perception of divine truth is indispensable to man's regeneration, and his elevation to the life of heaven and the Lord; for we cannot truly receive him unless we have the right knowledge of him. We must see God in his true character, to love him; and understand the nature of his divine requirements, to obey him: we must know ourselves, and have a rational perception of that salvation which is to be received by us, in order to be the voluntary recipients of this salvation: in short, we must understand truth, revealing to us the Lord and his divine government, before we can, by our obedience to the Word, have the government of the Lord found within us. In seeking the Lord, therefore, he must be sought for in the doctrines of divine truth, by which he is revealed to the understanding, that he may be intellectually and rationally received, and, by means of his truth, be admitted into the will, cherished in our inmost affections, and exhibited in our life. Thus the Saviour, by and in his Word, will be truly in us, governing and regenerating us, and forming us into the image, and after the likeness, of his own Divine Human.

THE THREE USES OF A VISIBLE CHURCH.

The word *church* is used in several senses, and with more or less latitude of meaning. In one point of view, it may be considered as internal and external, or as visible and invisible. The internal church may be said to be invisible, because it includes those who are internally principled in those goods and

truths which spiritually make the church; and who these persons are is not seen by man, but only by the Lord. By the external church, we mean those who perform those external acts of worship which belong to a religious life, who make profession of some religious belief, and thus appear, in the sight of the world, as the outward embodiment of such a religion as they profess. An external church, as thus defined, may be either without an internal or with one. In the one case, it is a dead church; in the other, it is a living one.

But in order to show with greater clearness what a true visible church is, and also why there must be an external church visibly distinguished as such, the uses which it performs must be considered.

There are given in the Christian church, by divine appointment, two external ordinances, — Baptism, and the Holy Supper. The latter of these is styled, in the New-Church writings, the most holy act of worship. It is, therefore, the inmost use of the church, the centre about which all other parts of worship arrange themselves as its subordinate uses. It is, therefore, that by which the Lord gathers together his church, and makes it to be a church; for it is in its very nature a communion or consociation, bringing those, who partake of it worthily, into nearer connection with each other, while it brings them into more full conjunction with the Lord. This and the other parts or acts of social worship which belong to the life of the Christian religion are uses for the sake of which the external or visibly embodied church exists, because they are such things as require common associated action in order to be done, and particularly because they require a proper form and order of ministration, that they may be done in an orderly and useful manner.

But the external church exists, in the second place, in order that, after being built up by the performance of these duties which respect its relation to the Lord, it may perform the use of leading others to see the light by which it sees, and to feel the heat by which it is warmed, and may stand before the eyes of the world as a visible token or symbol of the existence of the internal church; thus (both) pointing with one hand

towards the Lord and his kingdom, and with the other leading and guiding, though with but feeble support, those who are seeking the way thither.

A third use is, that the things which relate both to love towards the Lord and to love towards the neighbor may be brought more fully into the ultimates of life. The external church may be considered, in its organized form, as having in view the endeavor to bring down the things of the internal church into outward life, and thus to become a foundation for it to stand upon, or a receptacle in which it can abide on the earth. It does this in the lowest plane of human action when it requires the devotion of some portion of our worldly means to the common use of supporting the various institutions of the church, its ministers, its missionaries, and whatever other uses it performs as a common body, in so far as this devotion of means is made from a love of the church and its uses. Thus it converts whatever of selfishness remains in the solitary individual performance of the uses of this world into a more full neighborly love of performing them, by giving a visible worldly end for their performance (the external church), which is yet from the Lord, and not from man; that is, from the Lord as to use, though the arrangement of its form is given to man as from himself. Christian charity, which is neighborly love, not only leads those who entertain it to seek mutual communion and common harmonious action, but also requires these as a full outward expression of itself, — as the completion of the Christian character.

This third use was carefully provided for in the Jewish church, where the people were so sensual that the more interior corresponding uses could scarcely be given. Among them, the natural man was made to render an acknowledgment to the Lord, on its own plane, in the form of offerings; and not only was a tenth of all to be paid to the Levites, as the return for the uses of worship rendered by them, but the Levites were themselves required to render up a tenth of their tenth to the priests. The external church becomes fully the ultimate of the internal church, because the church is, as to its essential principle, conjunction; that is, *in* neighborly love *from* love

to the Lord. This conjunction becomes such in ultimates when men are associated externally for the sake of this internal, and all which belongs to it; that is, when they are organized into the form of a society performing its uses in the world. By organization in such form, and *for such spiritual ends*, it becomes, from the very nature of the case, an external church, a medium into which the internal church can flow, and through which it can act, though poorly or well, according to the character of the external medium, as to life and doctrine. When the spiritual end is wanting, it becomes a dead church, as above already defined. D. H. H.

CHARITY, BY AN ORGANIC LAW, HATH ITS REWARD.

THERE are two leading characteristics of the body, and of every organ and part belonging to it; namely, capacity to receive, and capacity to act upon what is received. The body is a vessel; so is every thing belonging to the body a vessel. The mouth, the œsophagus, the stomach, and so on, are but larger types of all that constitutes the body. The first office of the lungs, of the heart, of the veins and arteries, — nay, of the fibres of the muscles, and of even the coats of all these, — is to *receive.*

But nothing is received as into a *dead* vessel. No organ or part is a *passive* recipient. Here is ultimated the first idea of *use:* every thing received is to be changed or transmitted, or both. Nothing is received to be wholly retained. Hence *reception* implies *action.* These two acts are most intimately related to each other; and one cannot take place without the other. For the mouth or any other organ to receive in a passive state, would be like gathering provisions into a cellar or storehouse whose dead walls have merely power to receive and hold, without being able to modify, change, or transmit. The mouth does not, like the sordid miser, or a barrel, *retain* what it receives; neither do the stomach, the heart, the lungs,

the arteries, and so on. This would be destruction to the organism; and, even if it were not destruction, it would be a most painful encumbrance. Each organism has a specific work to perform upon whatever is received; and this is the *use* of that organism.

Thus all *receive* to prepare and transmit. The mouth is a visible illustration of the whole. What if the mouth should retain what it receives? or what if it should force it unchanged into the stomach? Yet every artery, every vein, every nervous fibre, every fibril of a fibre even, is governed by a similar law. Each of these organisms, however delicate and minute, must prepare and transmit, in order to be capable of receiving even.

Thus it is reception that gives power of action or use; but it is equally use that gives power of reception. Should any organ fail to prepare and transmit to others any favors received, such organ, together with its contents, would soon become a dead, putrifying mass. On the other hand, should it not receive, it would have no power whatever for use or action; for all power to act is a *received* power. Thus the capacity for action is in proportion to orderly reception; and the capacity for reception is in proportion to orderly action. Hence continued inaction is death.

Common experience teaches, that labor, exercise, or the general action of the body in performing physical uses, increases its capacity, not only for physical food, but for the enjoyment of physical life; and, on the other hand, that the orderly reception of wholesome food increases its capacity for physical action or use. This is a law of all organic action and reception, whether of the complex group of organs constituting a human being, or of a single organ, or of the simple constituent parts of an organ.

And here is a physical manifestation of both the necessity and the law of charity. Our whole physical as well as spiritual being is constructed on this principle. That which is received is to be *given;* and given, not as received, but after preparation and adaptation to the nature and wants of the next receiver. It would be no charity to force the unbroken and

unmasticated contents of the mouth into the stomach, or for the stomach to push the undigested mass through the *pyloric* gate into the intestines. If giving is one of the conditions of receiving, giving wisely, or after proper adaptation, is a necessary condition of receiving fully and truly.

And here an instructive and interesting fact is noticeable. Each organ gives and receives under certain *limitations.* The mouth, for example, gives to or serves the rest of the body through a certain specific channel or medium ; and it most effectually gives to the whole body by faithfully performing its own specific functions in the more immediate service of the stomach. It cannot serve the other organs or parts of the body but *through* the stomach ; it can give nothing directly to the lungs, the heart, the muscles, and so on ; neither can it in any way perform the office of lungs, heart, liver, or any other organ in the service of the common body. The mouth is a *mouth ;* and it is so formed as to be in the highest possible degree capable of receiving those things, and of performing those functions, for which its organic structure is designed, and by doing which it in the best manner serves the common body. Similar things may be said of the lungs, the heart, the stomach, the intestines, and so on. The lungs cannot receive liquids, nor the heart solids, nor the stomach air ; nor would either be able to do any thing with such gifts if they should receive them. Each organ is limited and peculiar in what it receives, in what it does, and in what it gives. Similar things may be said of the external members of the body, and also of each individual complex body itself, — nay, of each smaller and each larger society, — so perfect is the unity in diversity of plan in all organic or living structures or beings.

Another instructive fact is that *recipiency* is of two kinds, external and internal. The structure of each organ is such, that, while it is capable of receiving from without, and in a mass, comparatively gross substances, or formless and unorganized materials, and of reducing or preparing them for the next organ in order, and through that indirectly for the common service, it is also capable of receiving into every fibre of its structure a living influx from *within* or *above* itself. Whilst

the mouth is receiving and masticating food, the stomach digesting, the heart commixing and circulating the blood, the lungs breathing, and so on; and while they are each in the orderly performance of its proper function or deed of charity, — each is at the same time receiving life, energy, and power to do these things from an organism above itself, which is the common fountain of life to all; namely, the brain. The brain sends down to each organ myriads of little fibrous tubes, which permeate its whole structure, and through which it sends life and power just in proportion to the organ's performance of its proper function. The brain also controls the arterial blood, which flows into, nourishes, and supports the organism.

Thus each organ is, so to speak, "in the midst" between two worlds, — an internal and an external; an earth from which to derive material support, and the means of ultimating its life and energies, and thus of external use to the common brotherhood of organs of the system; and a kind of inner world, from which to receive the life and power to do this. The mouth, for example, is, in a sense, as an earth to the stomach, giving it its *material* support; the stomach, to the intestines; the *receptaculum chyli*, to the heart; and so on. That is, each organ is as an earth to the next higher in order or more internal; and the brain, with its spirituous fluids, and the lower circulations which it controls, are as an inner world to each organ. And thus man is, in his constituent parts, and in their relations to each other, and in their functions, similar to what he is in his complex whole.

Another characteristic of organic life is delight, pleasure, or enjoyment. And why is not this as essential to the organs and parts as it is to the complex whole? It is an *effect*, indeed, of *organic action* or *use;* for the structure is so formed, in the whole and in the parts, that each organ imbibes into its own substance or selfhood some of the most delicate and dainty portions of whatever is received. As the miller, with the free consent of the owner, appropriates, as toll, a portion of the grain which he grinds for his neighbor; so the mouth, by means of an infinity of little mouths, or absorbents, receives into its own selfhood, so to say, some of the most precious

morsels of the masticated contents before it pushes them forward for the use of the stomach. The stomach, the heart, and the rest of the organs, are similarly constituted in this respect. In each, there are vessels for this specific purpose: no organ, without thus receiving, could perform its proper function.

And thus it is a law of use, that *use shall have its reward;* and it cannot possibly be deprived of it or cheated out of it; and this reward is in exact proportion to the *nature* and *amount* of the use; and yet, what each organ thus appropriates for its own use is no robbery of any other organ, or of what belongs to it.

Thus each organ and part, as well as the complex whole, by an inherent law of its nature, receives its blessing, its means of support and enjoyment, *from the very means* which it uses to bless others and give them pleasure. And thus no healthy organ or member can perform its proper function without experiencing, at the same time, its proper measure of enjoyment. And thus also recipiency, use, and enjoyment form a kind of trinity in unity; for neither can exist without the other two.

Growth, or development, is a result of recipiency and orderly action, or use. Use enables the organism to appropriate and convert into its own substance that which is received, or at least a portion of it; and development is the result.

And thus, by a law of Providence as beautiful and just as it is fixed and certain, all orderly action, every performance of service, every proper use of faculty, whether simple or complex, whether of a member, an organ, a fibre, or an individual being, contributes somewhat to the real pleasure and structural development of the organism so acting, whatever it be, whether physical or mental. And thus charity as really and as certainly blesseth him that giveth as him that receiveth. In fact, all *true reception* is a result of an *effort* to *give:* all that really becomes a good and healthful part of ourselves arises from some endeavor to impart to others. E. A. B.

BINDING AND LOOSING.

Many years ago, I wrote a sermon on this subject. It was understood by some as giving too much power unto men. Others regarded this as a misunderstanding; and, for the purpose of correcting it, they wished to have the sermon printed; and, being of the same opinion, I consented. It was by no means intended for publication; but, considering the circumstances, it was thought best to let it come out without any alteration.

Since then, some others have represented it as teaching something very different from what it was intended to teach; but, as they were in states and circumstances which were calculated to make them misunderstand it, I did not think it expedient to make any reply. But, within a few days, an intelligent receiver and respected friend remarked to me, that he never did understand distinctly what I meant in that discourse. Since then, I have been growing more and more sensible that I ought to make an explanation, and guard more carefully against being misunderstood.

The text of the sermon referred to is the eighteenth verse of the eighteenth chapter of Matthew: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." The same thing is taught in John xx. 23: "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."

In the literal sense of these words, the power of "binding and loosing," of "remitting and retaining," is plainly and explicitly given unto men, — unto the disciples. But, from the spiritual sense, we learn that by the disciples are represented all the goods and truths of the church; and consequently that the power of binding and loosing, remitting and retaining, exists in those goods and truths. What, then, is the true doctrine on this subject? In my opinion, it cannot be drawn from the literal sense alone, nor from the spiritual sense alone,

but from both senses united into one; or, in other words, from the literal sense illustrated by the spiritual. By this method we shall draw this doctrine, — viz., that goods and truths, existing in and operating through men, have the power of "binding and loosing;" or, in other words, that men, acting under the influence of goods and truths, have that power.

And inasmuch as all goods and truths are from the Lord, and are the Lord's, therefore the doctrine may be stated in this form: That the Lord, in the church, has the power of binding and loosing; or, in other words, that the church, from the Lord, has that power. By this mode of interpreting the words, we avoid the infernal notion, that men have of themselves any power of binding and loosing; we avoid the absurdity of supposing that goods and truths, in the abstract, have any such power; and we avoid the error of thinking that the Lord does such things of himself immediately.

By this interpretation, we come to the conclusion that what is bound upon earth is bound in heaven, when, and only when, so far, and only so far as, the principles which prevail in heaven prevail in the church. But a dark cloud will hang over the whole subject, and threaten us with some terrible evil, unless we get correct ideas of "binding and loosing," of "remitting and retaining," and thus learn precisely what it is that the church does, when it does the things which are denoted by those words. Our sins are remitted or forgiven, when we repent of them, and break off from them, as sins against God; and they are retained, when we do not perform these works. But, in all probability, it may be asked, What has the church to do in these affairs? for there is a disposition among men to overlook, to disregard, and even to deny, the necessity and use of a church, and at the same time to make a great parade of their faith in the Lord and his Word. But what would the Lord and his Word be to us without the church? How would they have reached us without the church? How should we have understood them, or have been affected by them, without the church? The truth is, that we not only need the Word, but we need preaching from the Word; we also need to see people live according to it, and

to have them live according to it in relation to us; and we need not only the immediate influx of the Holy Spirit, but the mediate, through angels and men. We have a spiritual Mother as well as a spiritual Father. Neither would be sufficient without the other. We could have no spiritual life without the influence of both.

But what has the church to do as to bringing us to repentance? Much, in many ways. It brings us the Word, and explains it to us; it teaches us what sins are, and enables us to see that we are in them; it teaches us how we may be delivered from them, — what it is to repent, and what are the consequences of repentance. The church can aid us in doing this work, because it has done it. The church consists of those who have done it; and therefore it can aid others in doing it. And as it is the whole effort of the Lord, so it is of the church, to deliver men from evil, — to do that which is denoted by *loosing* and *remitting*, and not that which is denoted by *binding* and *retaining;* but if they do not yield to this influence, and do the work of repentance, they must continue in evil; and the Lord and his church will then *seem to judge*, to *bind*, and to *retain*. — *New-Jerusalem Messenger.* W.

CALL FOR "A GENERAL ASSEMBLY OF THE CHURCH."

We intended, at an earlier date, to have noticed a "Circular" which we received, signed by Rev. N. C. Burnham and Rev. W. H. Benade, calling for a General Assembly of the church, to be held in the city of Philadelphia, in the month of June; it being on the same month and at the same place with the next session of the General Convention.

The "Circular" begins by stating the fact, which is mentioned in the "True Christian Religion," that, after that work was finished, "the Lord called together his twelve apostles, who had followed him in the world; and the next day he sent them throughout the whole spiritual world to preach the gospel, that the Lord Jesus Christ reigneth," &c.

It sets forth the doctrines of the church, and concludes with "Principles for the Constitution of a General Body of the New Church."

There is much in the "Circular" about which there can be no difference of opinion among Newchurchmen. It is, for the most part, such a document as might have been issued with propriety, if the idea of a General Assembly or Convention of the church was now for the first time brought to the notice of the New-Church public. The fact that the ground has been pre-occupied for nearly forty years is not even alluded to. A cursory reader would not probably remark any difference between the views here expressed and those usually entertained by the friends of the General Convention; but a more careful examination, especially by one somewhat acquainted with the antecedent views of the gentlemen by whom the "Circular" is issued, would disclose some peculiarities, particularly in reference to the importance or necessity of external representatives in the worship of the New Church.

As far as we understand the views of the friends of the General Convention, the ordinances of Baptism and the Holy Supper are regarded as the only essential representatives in the New Church. There are various other representatives pertaining to worship, which are pleasant, desirable, and useful, but are not believed to be essential. We presume that it would rarely happen that a society of the church, in building a temple, would not take special care to have the pulpit located in the east; but, if from any cause this could not be accomplished, the worshippers in that temple might nevertheless worship their heavenly Father in spirit and in truth, having their affections and thoughts directed to Him who is truly the East, — the only source of love and light. It is desirable, in the celebration of the Lord's Supper, that the vessels containing the bread and the wine should be in correspondence with the elements which they contain; but these elements would nevertheless be effective in causing conjunction with the Lord, and consociation with the angels, when received by the humble and sincere worshipper from vessels not specially designed for this purpose. If we rightly understand

Mr. Benade and Mr. Burnham, they attach a degree of importance or necessity to representatives, other than the ordinances of Baptism and the Holy Supper, which is not usual in the New Church.

We also infer, from the "Circular," that they suppose that the general bodies of the church, as such, have duties in regard to the establishment and maintenance of schools for "general scientific instruction," which have not been recognized by the General Convention as among its distinctive uses.

The fact that the General Convention seems to occupy a middle ground, having objectors on either extreme, would appear to be a strong indication that its position is the true one. While some would gladly deprive it of all its ecclesiastical character, and leave it, if it continued to exist at all, simply a gathering together of those interested in the doctrines of the church, for no distinct or definite purpose, our friends who have issued the "Circular," if we are correct in regard to their views, — which do not seem to be very distinctly defined, — would retain all the ecclesiastical character which it now possesses, and add other things of a doubtful or objectionable nature. We are utterly unable to see why our brethren should not unite with the General Convention, where any peculiar views they may have would doubtless receive a candid consideration.

THE HUMAN FORM OF HEAVEN AND THE CHURCH.

There are two ways of looking at ourselves, which are most essentially different from each other. One way is to regard ourselves as separate from others, and as living independently of others, excepting so far as they may become serviceable to us by promoting our independently separate interest. The other way is to regard ourselves as connected with others, and as living from them; or rather as living from the Lord alone, through the medium of all those with whom we are in any way connected in his kingdom.

If we regard ourselves as living separately and independently with reference to our fellow-men, we shall of necessity regard ourselves as living separately and independently with reference to the Lord also. Thus we shall believe that we live absolutely of ourselves, and shall be in our own eyes *as gods, knowing good and evil.* In this state of mind, we may possibly *think* that we acknowledge the Lord; but, if so, we do not think rightly: for it is impossible to acknowledge the Lord otherwise than as a mere abstraction without reality, unless we acknowledge the actual and real operation by which he approaches us, and, in doing this, acknowledge also the divinely human form and way, and, at the same time, the various derivatively human mediums, by which the work is done.

And, if we thus regard ourselves as living from ourselves, it is impossible that we should truly acknowledge that God is Man, or that heaven and the church are in the human form; for, in this state of mind, we cannot possibly regard ourselves as belonging to the church or to heaven in any true sense: we cannot feel that we are parts of a truly human form, or that we are being created anew into the very image and likeness of the Lord himself.

But, on the other hand, if we regard ourselves as living in a truly human connection with others, — that is, as living through the medium of others, and from the Lord, — then we may see clearly that God is Man, and that heaven and the church are in the human form.

For, if we see and feel that we live through the medium of others, we shall see also that of necessity there must be a form or manner in which this takes place. Our life consists of two things: one of these is affection, and the other is thought; or, to speak more precisely, one is love, which is the continual source of all our affections; and the other is wisdom or intelligence, which is the continual source of all our thoughts. Besides these two things, there is nothing else in the mind or life of man, excepting what is made of these or proceeds from them. Consequently, what we receive from our fellow-beings as mediums of life from the Lord can be nothing else but affections and thoughts. Moreover, all the affections and all

the thoughts in the mind, or the seeds and germs of them, come from *somewhere*, and each one of them in particular from its *own particular source*, or through its *own particular and proper mediums*. Some men are the mediums to us of *one* thing, or of *one kind* of affection or of thought, and some of *another*. In fact, we receive something from every human being in particular, of such a character that it is someway different from what we receive from any other; and we receive from each one, not what comes by accident from him, without regard to his own character, but what comes from him in consequence of its being *in* him, and in consequence of his being connected with us in such a way as to impart it to us successfully. Now, from all this, one thing follows most clearly; namely, that *our minds* are in the image and resemblance of *all those other* minds, taken collectively, from which the influences have come, and do come now, which make us what we are. If the proper form of our own mind is *human*, then is the collective mind, from which, or through which, our mind derives each and all of its parts, also human; for it must of necessity be like that which is copied from itself in all its parts. In the lesser form of our minds, we find innumerable parts; but all these together make one human form. And exactly in the same manner, only on a larger scale, we find the original or mediate types of the very same innumerable parts in the greater form of human society in general; and this greater form is therefore human like the lesser, only on a larger scale and in a more perfect manner.

It is easy to see also that *one kind* of influences has come to us from men in *this* world, but *another* kind of influences from men in the *other* world; that is, from spirits and angels. These two kinds of influences are such in their nature and operation, that we are wholly dependent, not only on both of them together, but also on each of them distinctly; for all parts of our minds have been educated and brought into exercise through the agency of men in this world, and not through the influx of spirits and angels only. How this has been done, every one may know to some extent by reflecting on the growth of any human mind from its infancy, and on the

various *means* by which it has been so provided for that it *could* grow. Every human mind draws the supplies, by which it is enabled to become a well-formed mind, from human society in general throughout the earth in which we live; and something different, in some way or in some degree, from all the rest, is drawn from each particular one of all the inhabitants of the earth. From one man comes *much* influence to a mind on which he is acting, and from another man comes only a *little;* from one comes *one kind* of influence, and from another comes *another* kind: but from *every* man comes *some* influence of *some* kind; and all these influences together fashion the mind into a human form. Some minds receive all these influences in one way, and some in another way; but all receive them so as to have a *human* mind in consequence, either in its true form, or else in a form into which the truly human is changed by perversion.

Thus we see that human society in general throughout the earth, as to its *minds* and their *influences on each other,* is in the human form. But this human form embraces all the parts of what man *is,* and not merely of what he *ought* to be; and thus it embraces much of what is evil and false, and of what is not truly human. In this respect, the form of society agrees with that of each particular mind before regeneration: its form is human, but much of its humanity is perverted, and turned to evil. We must not, however, on account of this perversion, conclude that the form is not essentially human. There is a truly human form in every human mind, although it may not be in active exercise, and although it may be in danger of being overpowered and kept in perpetual subjection by those perverted principles of life which are like beasts of prey, and which tend to destroy all truly human principles. And this truly human form in the mind, embracing all the affections and thoughts in it that are good and true, is derived through a similar form in human society at large, which is made up of all good and true men, or of all those who live a good life from good and sincere motives. This is the *church.* The church is, therefore, in the human form. It is made up of all that in each man particularly which is truly human in him; and it is made up of all that in society at large which ministers

to and promotes the truly human in the individual man. It is therefore made up, in its largest form on earth, of all those who live such a life as tends interiorly and truly to do good to others, and to make them true men and members of the church, by the influence it exerts over them. All these, in spirit at least, acknowledge the Lord, and endeavor to become like him by doing his will. Thus they acknowledge by their life that God is Man, and that, if they become truly men, it will be because they receive his likeness; and all those who do this come at the same time into the human form of the church.

The human form of the church is derivative in all respects. That its parts derive their quality through the other parts, and thus in the form of the whole, is plain. But, besides this, something must be received by each of the parts from some other source, — that is, from the Lord through heaven, — or else there would be nothing in any of the parts, either to be kept or to be given away, either for their own use or for the use of others. There is an influx from heaven into all parts of the church, but not into all alike: into some parts, it is of one sort; and into others, of another sort; and into all together, it is in the truly human form of the church, impressed on it from the Lord. And it follows, from the *communion* of the church, — which, as we have seen, is according to its human form, — that what comes from heaven to one part is for the use of another and of all; so that heaven is in the human form in the church, as the soul is in the mind of a man, or as the mind is in the body.

In heaven, every one is fully conscious of the fact that his life is from the Lord, and that it is derived in all its outward and common qualities and operations *through others;* and there every one *loves to have it so.* This love is the essential of that mutual love which is in heaven, and which makes heaven to be what it is. Therefore heaven is in the human form much more perfectly than the church is: it is a *communion.* True human love, which is the love of the Lord and of the neighbor, causes it to be a form of giving and receiving in the fullest and most perfect manner; and this involves the acknowledgment of the Lord as the source of life, and of one another as its mediums.

J. P. P.

THE NEW CHURCH IN MASSACHUSETTS, IN ITS RELATIONS TO THE COMMUNITY AROUND IT.

The New Church in Massachusetts has been slowly and quietly, but steadily, increasing in numbers and strength since the first society was organized, now nearly forty years ago. It has not come with observation; but whatever of power or influence it possesses, however humble it may be, is believed to have been acquired mainly by the silent influence of the lives of its members, as seen and felt in their daily walks of life. There have been no violent or spasmodic efforts to proselyte others, which are apt to be felt like assaults on their freedom, and to be succeeded by corresponding violence and opposition on their part. Our New-Church ministers have endeavored, for the most part, simply to set forth the truths and doctrines which they receive in their own inherent beauty and loveliness; knowing that, if these are received in the affections, the falsities opposed to them must gradually disappear without any direct effort to that end. While it has been well understood that the doctrines of the church, as taught by Swedenborg, have been held with inflexible firmness, the most kindly and friendly personal relations have been cherished and maintained with those who are not prepared to acknowledge them. The consequence has been, for the most part, a very happy and useful relation between the New Church and the community around it. We simply state a fact which we believe would be universally admitted, when we say that this church, which, in its beginning, seemed to be completely obscured by the mists of ignorance and prejudice, has been steadily gaining in the respect and confidence of the various denominations of Christians. This fact we regard as one of great importance to the prosperity of the church itself, and the welfare of the community at large, for reasons too obvious to be mentioned; and any thing which is calculated to take from the New Church unjustly that degree of public regard and confidence which it has slowly

acquired, must operate just so far to deprive it of its ability to perform its appropriate uses.

Swedenborg and the New Church are often alluded to by the press and from the pulpit, and very generally in kind and respectful terms. There are, however, occasional exceptions. Sentiments are sometimes imputed to those who receive the heavenly doctrines, which they do not hold, and which are opposed to the teachings of Swedenborg, and which, if justly ascribed to them, could not fail to weaken and undermine the confidence reposed in them by the community. These unjust and injurious aspersions seem doubly pernicious when coming from those who profess to be brethren.

We have been led to make these remarks in consequence of a notice of Mr. Barrett's work on the visible church, which appeared in the "Christian Register," a weekly paper published in this city under the auspices of the Unitarian denomition. The "Register" has always maintained the most friendly relations to the New Church, frequently containing articles in which some of its truths are set forth with more or less distinctness, and would not intentionally misrepresent its doctrines or its members.

The correspondent of the "Register" seemed astonished at what he regarded as assumption of power by the friends of the General Convention, as drawn from representations made in Mr. Barrett's pamphlet. He says, "We were not aware, before reading this pamphlet, what astounding claims had been preferred by some of the 'Conventionists,' as they are sometimes called," &c.; and, further on, he adds, "Still more amazing is the following claim to St. Peter's keys;" quoting, from the work on "the visible church," the brief extracts from Mr. Worcester's sermon on binding and loosing, which, as our readers are already aware, should be read in connection with the rest of the discourse to present the true doctrine it was intended to teach.

Had these imputations on the friends of the Convention merely affected them personally, they would probably have been permitted to pass without notice. But it is well understood that the members of the New Church in Massachusetts,

with very few exceptions, are friendly to the General Convention ; and the ascription to the " Conventionists " of doctrines so false and pernicious, if credited by the public, must necessasarily tend to throw a cloud over the church itself, to obscure its light, and to destroy its ability to communicate to others the goods and truths which have been given to it for this purpose. A communication was accordingly sent to the " Register," intended to remove any unjust and injurious impressions which might have been produced by the article alluded to. This communication was followed by another, from Mr Barrett, in the same paper, in which he endeavored to confirm and strengthen the positions he had previously taken. A reply to Mr. Barrett's communication appeared in the " Register " on the 3d of May, which we now copy into our columns.

THE VISIBLE CHURCH.

Under this head, I wrote an article for your paper of March 15, intended to correct misrepresentations (supposed to have been unintentional on the part of your correspondent) of the General Convention of Swedenborgians, contained in a notice in your paper of a pamphlet recently written by Mr. B. F. Barrett. This called forth a rejoinder by Mr. Barrett in your paper of March 29. To this rejoinder I did not purpose to make any reply, or I should have done it at an earlier date ; but, on further reflection, I think that the article ought not to pass unnoticed.

Although there seems to me much in Mr. Barrett's article throughout which is calculated to leave wrong and unjust impressions, I do not propose to reply to it in detail. I do not imagine that your readers generally are interested to know whether those who truly lead good lives, and shun evils as sins against God, among the various denominations of Christians, are regarded by Swedenborgians as belonging to the Specific or the Universal New Church, or precisely what is meant by this distinction. Neither do I suppose that they will be particularly interested to know what the friends of the General Convention believe on the subject of baptism ; and, though I do not admit that the views held by them on this subject are correctly stated by Mr. Barrett, I shall say nothing more about it.

I shall confine myself simply to repelling the charge against the " Conventionists," as they are called, which is summed up by your first correspondent by the remark, that " still more amazing is the following claim to St. Peter's keys ; " and I do this, not from any

personal feelings, but from a sense of duty, because I think it would be unjust and injurious to allow your readers to harbor any such totally false impressions if it can be avoided. It is an important element of true charity, that we should think truly and justly of our neighbors.

While the friends of the General Convention concede to Mr. Barrett the fullest liberty in defining his own position, they claim the same privilege themselves; and, when any such sentiments as the claiming the keys of St. Peter are ascribed to them, they wish to be understood as distinctly denying the charge. And when a short paragraph is introduced from the sermon to which objection is made, instead of a few garbled sentences and parts of sentences, while they are thankful for so much, they wish to add, in the words of the editors of the "New-Jerusalem Magazine" for February, 1856, when this sermon was again reprinted in that work, that, "if it is read entire, it will be found, that, so far from containing the objectionable doctrines that have been erroneously attributed to it, its whole teachings are the very opposite." I know of no friend of the General Convention who does not regard the doctrine, that it is in human power to admit into heaven or to exclude from heaven, as a most wicked and horrible falsity, or who does not believe that this power belongs to the Lord alone.

But the principal object of the present communication is to introduce a new witness in the matter; and that is Mr. Barrett himself. These charges are attempted to be substantiated by brief extracts from a sermon by the President of the Convention, and an address prepared by a Committee of the Convention. The sermon was first published more than twenty, and the address more than fifteen, years since. Now, the General Convention met with opposition many years ago. Another convention was formed, under the name of the Central Convention, distinctly based on this opposition, which has since fallen through and been given up, and some of those who were its members are now among the firm friends of the General Convention. This very sermon and address were assaulted in the year 1843. At that time, the other friends of the General Convention contented themselves with simply reprinting the sermon in the "New-Jerusalem Magazine," and allowing it to speak for itself. Not so with Mr. Barrett. He came out with a separate pamphlet, in which he distinctly and stoutly defended both the sermon and the address. From this pamphlet, I now propose to make a few brief extracts. After defending the address against the charges which were brought against it, Mr. Barrett closes the paragraph thus: "I know it is often *intimated* by our brethren of the Central Convention, that the parts of the 'address' which are true and good 'are *vitiated* by their juxtaposition with those' that are unsound; but I trust that our readers may, by this time, see reason for thinking that *proof positive* is rather better than such intimations." (p. 16.) In regard to the sermon, Mr. Barrett says, "From these extracts, I think it

will appear quite plain to the reader, that the passages which Mr. Doughty has quoted from this sermon, and the manner in which he has treated them, are calculated to produce a totally false impression in regard to the doctrine herein set forth. I think the reader will greatly wonder, as many who have read the entire discourse do, how this writer, after reading it, could say, as he has said, of it, 'We are left to but one conclusion; which is, that it goes to transfer the power and authority of the church, from those heavenly principles of good and truth from the Lord, . . . *to men themselves;*' and I think he will be forced to the same conclusion which many have been forced to, that, had Mr. Doughty treated this discourse with *tolerable* fairness, he could *not* have made it appear to his readers (as doubtless it must appear to those who have read only his article, and have not read the entire discourse) 'that the plain, clear, and unequivocal doctrine here taught is that men, as constituting the church, are substituted in the place of principles, and that the divine power and authority of forgiving sins is unqualifiedly conferred on them.' This, the writer tells us, is what his quotations from that discourse were intended 'to show;' but I am sure that every honest and unprejudiced mind will see, that, taken in connection with the other parts of the discourse, they 'show' something quite different. He will see plainly that the discourse does not ascribe *any* power or authority '*to men themselves*,' viewed in themselves, but all to the Lord, or to the principles of good and truth revealed by him for men and angels; for it expressly declares, that, 'if men *do not act* upon these principles, . . . *they do not compose a church, they do not act as a church, their acts have not the validity of church acts, and what they bind upon earth is not therefore bound in heaven.*' Does this show that the discourse 'goes to transfer the power and authority of the church, from those heavenly principles of good and truth from the Lord, . . . *to men themselves*'? or does it show that it ascribes *all* the binding and loosening authority to those principles according to which men must 'act,' in order that their acts may have 'the validity of church acts'? Let the reader judge for himself. There are many more things which have appeared in the columns of the Philadelphia 'Newchurchman,' since its establishment, of the same uncharitable and unfair character as those which have been pointed out in this pamphlet. But I let them rest for the present. Enough, I trust, has here been said to convince the reader that the statements made in that journal, especially when made in reference to the principles, doings, or sayings of the General Convention, or any of its members, ought to be received with great caution, until they have been pretty thoroughly examined." (pp. 28, 29.)

All this was written and published by Mr. Barrett himself; and much more might be added, of the same kind, if required. Now, the General Convention has kept on in the even tenor of its way, steadily increasing in numbers, strength, and usefulness, since the time that this pamphlet was written. If it had been guilty of any recent fla-

grant acts, Mr. Barrett would not probably have made these stale documents the principal ground of his charges against it. The "address" and the sermon remain the same as they were when Mr. Barrett so manfully defended them against the assaults of others. But a great change has come over Mr. Barrett himself, as is evident from the extracts we have just made when contrasted with portions of his "Visible Church." And when Mr. Barrett brings forward his charges against the "Conventionists," and attempts to substantiate them by a few brief extracts from this very sermon, the friends of the Convention now stand on the same ground formerly occupied by himself, when he said, "But I am sure that every honest and unprejudiced mind will see, that, taken in connection with the other parts of the discourse, they show something quite different."

It might seem that this sermon and address have been much objected to in the New Church; but the number of objectors is believed to have been small. For many years the subject has not been heard of, until Mr. Barrett revived the attack he once resisted. Persons have not disliked the Convention because they objected to the sermon, but objected to the sermon because they disliked the Convention; and, if it be asked why they dislike the Convention, it would not be proper for me to give any other answer than to remind you that an ecclesiastical body *must* have assailants, who are dissatisfied with it, or with their place in, or in relation to, it.

S. R.

JOURNAL OF THE PENNSYLVANIA ASSOCIATION OF THE NEW JERUSALEM. TWENTY-THIRD MEETING. HELD IN PHILADELPHIA, MARCH 24, 1856.

1. The Association met in the place of worship of the Second Society of Philadelphia, and was called to order by the President.

2. The following members were in attendance: —

Rev. James Seddon and Rev. Isaac C. Worrell, Frankford; Rev. Thomas Wilks, Delaware County; Rev. Sabin Hough, Philadelphia; Messrs. D. Snyder, M. Heston, Dr. Jones, Messrs. Thomas Kent, J. Hayes, L. Watkins, Delaware County Society; Messrs. J. Crankshaw, John Lever, J. B. Smith, John W. Lever, W. Archer, Frankford Society; Messrs. W. Roberts, J. R. Shankland, John Warren, C. S. Close, Philadelphia Second Society; Messrs. Jacob Keyser and E. Burgess Warren, Philadelphia.

3. The Journal was read and approved.

4. The Association then took a recess for worship; when Rev. Mr. Wilks performed divine service, and preached a sermon from Ex. xvii. 9.

Rev. Mr. Seddon, assisted by Rev. Mr. Worrell, then administered the most holy ordinance of the Lord's Supper to a large number of communicants.

5. Reports were received and read from the Frankford, Philadelphia Second, and Delaware County Societies; from the President; and a letter from

Mr. J. O. Colburn; and referred to a Committee, to examine and report if any action is necessary on behalf of this meeting.

Adjourned for one hour.

Afternoon Session.

6. The Report of the Book and Tract Board was read and accepted, stating that seven volumes have been presented to the Mercantile Library of Philadelphia. Balance of cash in hand, $8.51.

7. The Committee on Reports recommended that a donation of books, at the discretion of the Book Board, should be forwarded to Norristown.

8. *Voted*, That the President be authorized to send a missionary to the same place, if, on inquiry, he shall deem it expedient.

9. The Treasurer's report was read and accepted.

Balance last report	$37.93
Cash paid Rev. Mr. Brickman	15.00
	$22.93
Cash from Delaware County Society	5.00
,, Frankford Society	5.00
,, Philadelphia Second Society	5.00
Cash now in hands of the Treasurer	$37.93

10. The Secretary reported that he had received and paid to Rev. Mr. Brickman the sum of $6.50.

11. Twelve Journals of the Massachusetts Association were received, and distributed to the societies and ministers in attendance at this meeting.

12. The motion to send delegates to the General Convention was then taken up, and discussed by Messrs. Roberts, Wilks, Shankland, J. Lever, Worrell, Snyder, Kent, Jones, J. W. Lever, Seddon, Smith, Heston, and Close.

A motion that the whole subject be laid on the table was negatived.

The yeas and nays were called, with the following result: —

Yeas — Messrs. Hough, J. Lever, Smith, J. W. Lever, Kent, Close, Crankshaw, — 7.

Nays — Messrs. Wilks, Snyder, Heston, Jones, Hayes, Watkins, Shankland, J. Warren, Roberts, — 9.

13. On motion of Mr. Close, it was voted that the delegates of the societies composing this Association, chosen to represent them at the General Convention, be requested to act as the delegates of this Association at the approaching meeting.

14. On motion of Mr. Snyder, it was recommended that each society be recommended to appoint three members as a Committee of Arrangement.

15. On motion of Mr. Close, it was voted that the next meeting of the Association be held in Philadelphia, on Easter Monday, 1857.

16. The seventeenth Glorification was sung, and the Association adjourned.

WM. ROBERTS, *Secretary.*

Report of the Second New-Jerusalem Society of Philadelphia.

PHILADELPHIA, March 24, 1856.

Worship has been held regularly on Saturday mornings, in the Temple, since the last meeting of the Association. The ordinance of the Lord's Supper was administered once, by Rev. James Seddon, to sixteen of our own members, and some other friends who communed with us. More of the members desired to

be present, but were prevented, some by sickness, and others by absence from the city.

There is a small sabbath school, composed of from sixteen to twenty pupils, and three female teachers; namely, Miss Martha Wilson, Miss Eliza Lyons, and Miss Elizabeth Erwin. These ladies have faithfully devoted themselves to this good work, and no doubt have been instrumental in sowing the good seed in the minds of the children of the congregation. Although they may never see the budding and blossoming of the seed in this world, the Lord and his holy angels will take care of it, until it is brought to perfection in heaven.

Rev. Thomas Wilks preached for us twice; once in the afternoon, and subsequently in the evening. This gentleman offered to preach occasionally for the society in the afternoons; and Dr. Small kindly volunteered to carry him in his carriage from his residence over Schuylkill to the Temple on every occasion. A subsequent arrangement, however, for him to preach in the afternoons, where no doubt he has done much good, prevented us from having the benefit of his services. We mention this circumstance with pleasure, as Mr. Wilks offered to do it without compensation.

The service in the morning has been conducted by the chairman of the Church Committee, and printed sermons read, in addition to eleven original ones.

We send five dollars for the uses of the Association.

Respectfully, J. R. Shankland,
Chairman of Church Committee.

Report of the New-Jerusalem Society of Frankford.

To the Pennsylvania Association of the New Church. March 24, 1856.

The general state of the society continues similar to that presented in our last report to the Association.

The number of members at present is fifty; a respected member, Mr. Thomas Hall, having been removed to the spiritual world. There have been four children baptized, and one marriage has been solemnized, since the last session of the Association.

The public worship and services of the church have been faithfully sustained throughout the past season; and the ordinance of the Holy Supper regularly administered, though to rather less than the usual number of communicants. The attendance at worship, in consequence of the weather, has been somewhat unequal, varying from thirty to seventy or more. Of our present number of members, at least one-third cannot be expected to be present, except occasionally, owing to location, and other causes; and the attendance at the services depends mainly upon the rest of the members and receivers and their families.

The sabbath school and Sunday-evening meetings continue, and are conducted as heretofore reported: the attendance at the former is from forty to sixty; at the latter, about twenty. The two occasions in each week devoted to the culture and practice of music, under the charge of the pastor, have also been well attended, and produce a useful and encouraging effect in the general services of the church.

The society contributes five dollars to the Association.

John W. Lever, *Secretary.*

Report of the Upper-Darby Society.

Since the last report, we have held meetings for worship regularly on the sabbath. There has been no accession to our number; but two persons have been propounded, and others have signified their intention to unite with us.

There has been a room fitted up near Kent's Mills, capable of seating a hun-

dred and forty persons, where our minister, Rev. T. Wilks, has preached on sabbath afternoon, for the last three months, to an audience ranging from forty to sixty, some of whom manifest considerable interest. A sabbath school, numbering more than thirty, and conducted by three teachers, meets in this room at nine o'clock on sabbath morning. A small library has been provided for this school.

The society subscribes five dollars for the use of the Association.

T. Kent.
S. Jones.

To the Pennsylvania Association of the New Church.

The undersigned respectfully reports, that, besides his duties performed within the societies belonging to the Association, since its last meeting he has officiated at three marriages, six baptisms, and five funerals; and, under the direction of the appropriate committee, he has renewed the license of Samuel M. Warren, now in England.

An earnest desire has ever been manifested in the Association to institute means of making known the doctrines of the church beyond its own immediate bounds; but hitherto, although various attempts have been made, but little permanent good has apparently been accomplished, — no doubt owing to the inadequacy of the means at the disposal of the Association. Nor does it appear possible to do much in that direction in the present circumstances of at least a portion of the societies; and it is well known that a considerable part of the ministerial labors within the Association is necessarily self-sustained. Would it not be well, under the present circumstances of the case, for the Association to consider the propriety of so disposing its means as to give increased efficiency to the uses already established within its present localities, since these uses are various and important? and thus, if we cannot so profitably extend the sphere of our efforts beyond the present limits in the Association, we may perhaps be enabled to make happy and desirable homes within our more immediate range.

Respectfully submitted, James Seddon.

RULES OF ORDER OF THE GENERAL CONVENTION; INTENDED TO BE RECOMMENDATORY, AND NOT COMPULSORY.

We copy the following article from the "New-Jerusalem Messenger:"—

Mr. Hayden, — In the "Messenger" of the 19th instant is an article with a title that may be called for, but which I do not like to repeat. The article may be known by the signature of three stars. With the purpose of it, and with many of its sentiments, I entirely concur. But there is one passage which calls for a few remarks from me; and I intend to make them in the spirit and in the manner which *** recommends to yourself and to all your correspondents.

The passage to which I refer is the following: —

"Such a Convention would be apt to begin with a mass of Rules and Orders big enough for a small State. They would be apt to

regard the scaffolding as of more value than the house, and the house as of more value than they who live in it. They would be apt to make and to apply a law in some cases where advice would be better, and in some when nothing at all would be better yet."

Now, sir, I was upon the committee which drew up the rules that were reported in 1837, and adopted in 1838, and which doubtless are the rules that are here referred to. I was also the member of the committee who drew up nearly all those rules, and finally reported them to the Convention. Consequently, I know what they meant; and I affirm, that I had not at the time, and that I have not had since, any other idea of them than that of *recommendations*. The first time I met with any one who regarded them as laws, I was as much astonished as I should have been if he had told me that a pruning-hook was a sword. At the time they were adopted, I knew of no one who had that idea of them. Since then, I understand that the opponents of the Convention have represented them in that manner, and that a few of its members have seen them in that light. But I have always opposed the idea, wherever I have met with it.

Many years after they were adopted, a distinction was made among them, between those which relate to the ministry, and those which relate to societies; the former being called *Rules of Order*, and the latter *Standing Recommendations*. In the beginning, they were all denominated Rules of Order: but, according to my knowledge and belief, they were all regarded as standing recommendations; and that the Convention has regarded them as recommendations, and not as laws, is manifest from this fact, that from the time they were adopted, to this day, no one has ever been called to account for violating them.

Those rules were not devised from a love of legislating and domineering; but they grew out of our experience, and they were collected and brought into form to facilitate the transaction of such business as comes under them. It is a task that I undertook not from any affection, — for I have an abundance of work before me which I love to do much better, — but to expedite the performance of external and ceremonial affairs, that we might have more time for the internal and vital. I have been minister to a society thirty-five years, and I have never yet made a law for it; and I believe that there is but one in it: that may be found in Matt. xviii. 15–17.

Neither do I love to do the work in which I am now employed; nor would I undertake it but to defend the General Convention and myself, and, at the same time, aid a person that I do not know, but who, I believe, loves the truth and peace. W.

INTELLIGENCE AND MISCELLANY.

NEW-JERUSALEM MAGAZINE.

The present number completes the twenty-eighth volume of the "New-Jerusalem Magazine;" it having been commenced in September, 1827, and continued up to the present time with an interruption of six months only. The present volume contains six hundred and twenty-eight pages; which is thirty-two pages more than any preceding volume, and seventy-six pages more than any volume except the last, and two hundred and forty-two pages more than are contained in the early volumes. In addition to this, the amount of small type and double-column matter has been very considerably increased in the present volume, by which the expense is much increased also. The receipts for the volume will barely pay the cost of publication, the Convention being at no expense for editing the work. It is to be hoped that those who feel interested in the Magazine will use their efforts to increase its circulation. But little has ever been done in this direction. It is believed, however, that, by suitable efforts, its circulation might be very considerably enlarged, and thereby not only its own usefulness might be much increased, but it might afford the means, in some measure, of promoting other uses. We expect that the next number will be devoted to the journal and proceedings of the General Convention.

TRAVELS IN EGYPT AND THE HOLY LAND. *(Continued.)*

As we approached Suez, our baggage-camels were sent around to cross the Red Sea by a ford a few miles north, while we were to look about the town, and cross in a ferry-boat. First of all, we went to the beach, and filled our pockets with the beautiful shells with which it is covered, or rather of which it is *composed;* for the whole surface is made up of fragments of shells, among which we found some entire specimens, though a good deal weather-worn. After searching in vain for a place to bathe, for the tide was low, and the flats very wide and muddy, we entered the town of Suez along the water's edge, and, passing the carcasses of donkeys and other like ornaments, suddenly came upon some native women bathing alongside the public thoroughfare, with as much indifference as if they had been little children. We next came to a long stone quay, on which are some whitewashed buildings, with green blinds and glass windows, the rest of the town being built of mud brick and dark stone. These were the consulates of the principal European States, and of our own country; and a spacious white hotel, close to the water. Passing these, our progress was obstructed by large piles of merchandise strewed about the quay; and we turned into the town. Two streets, or rather *fissures* in the mass of mud, about six feet wide, intersect the village at right angles; and through these we passed. These passages are roofed over, for the most part, with palm-branches for shade, and the lower stories devoted to bazaars, where a small stock of European goods is offered for sale, with the usual allowance of dates and tobacco, which seem to be the chief articles consumed by the people. Suez looks very picturesque in its interior, and is cleaner than we had been led to suppose; but there are many towns of mud on the Nile that surpass it in exterior appearances. Half an hour served to explore it; and we were soon seated in a little sail-boat, crossing the gulf before a fair wind.

There was not a green thing in sight, far or near; for Suez derives all its stores from Cairo, and subsists merely by the transhipment of the merchandise and passengers that follow this route between England and her Indian colonies. Its inhabitants own camels in some numbers; and a few boats, bearing the

Turkish flag, floated against the quay; while half a dozen ships, of which some were steamers, lay at anchor in the offing. We soon reached the Arabian shore, passing into Asia in about fifteen minutes after leaving Africa. The ferry-boat returned; and we were all left alone, not far from where the people of Israel stopped to see the host of Pharaoh ingulfed behind them. Our camels had not yet arrived from the ford, a few miles north; and, while waiting for them, we spent the time by taking a bath in the clear-green water. The bottom is a shelving rock; and, though the natives are afraid of sharks, we thought more of a good swim, after five days in the desert, with hardly water enough to wet one's face twice a day, and bathed without anxiety.

Our camels came at last; and we started, about three, P.M., for the "Wells of Moses," where we encamped. Our path lay over a level plain, scarce above the sea, composed entirely of broken shells, packed so hard as to leave but little track under our camels' feet. While we were riding, the sun set behind the same furrowed range of chocolate-brown mountains that hid it last evening, casting a rich purple glow upon the eastern Arabian ranges, which arose some six miles to our left, reminding us of the effect of an Italian sunset upon the Apennines; for the distance made up for the lack of verdure, by throwing over the whole a delicate purple mantle of haze.

We arrived at our camping-ground about six, P.M., and drove our camels to the fountains to drink; but the perverse creatures would hardly notice the water. Some refused it entirely, while others took a few swallows with indifference, though they had not seen water for five days!

These "Fountains of Moses" are of unknown antiquity, and now furnish Suez with a supply of brackish water, carried over by camels in skins. They are seven in number, being mere basins or shallow wells, in which the water rises to within four feet of the surface. By means of this water, a few acres of the desert are reclaimed, and are made to shine with verdure. These little gardens are enclosed with palm-leaf fences, and contain tamarisk-trees in abundance, some of which are in blossom, resembling peach-trees in May. There are also young olives, pomegranates, and acacias, with a few garden vegetables, and some young date-palms, but no grass. The clouds that had passed over the sky all day showed the influence of the sea upon the air of the desert; and we now find a heavy dew is falling, for the first time since we left the Nile. The wind sighs delightfully among the tamarisk-trees, as in a pine-forest at home; and the donkeys bray in the neighboring gardens, as if we had indeed returned to Egypt.

As no mention is made in the Exodus of any fountains north of "Marah," it is probable that these were not known then, or that the Israelites crossed the sea farther south. The gulf is here about four miles wide; and this, or even more, could have been passed in one night. But we can tell little of the shape of the gulf or its shores at that time; for evidence is plenty, in the appearance of the beaches, that the waters have lately receded, these beaches being composed of recent shells for some miles inland on the eastern coast.

ARABIA, Saturday, March 3.

We continue our course along the east coast of the Red Sea, nearly parallel with it, and from one to four miles distant. Our path lies over a level plain, but little elevated above the sea. The surface is of hard gravel, covered with loose stones. We pass over many narrow strips of table-land, and see other detached knolls on each side of our path, elevated some twenty-five feet above the plain, looking worn and wasted, as if water had been running between them, and washing them away. In the afternoon, however, our path is over an unvaried gravel-bed, glaring in the sunshine; and the only relief in the landscape is found in the African mountains on our right, and the broken cliffs of Arabia on our left, both of a rich brown, and deeply furrowed. Fleecy clouds pass over us, giving at intervals a pleasant shade; but our faces are assuming a color between that of a blood-beet and new mahogany, giving signs of a disposition to scale off as if veneered. B. puts on his Turkish dress,

turban included; which brings upon him the greetings of all the Arabs we meet, who take him for a good Mussulman. They do not generally salute Christians, being directed by their Prophet to pass all unbelievers in silence.

March 4. — I walk ahead of the caravan all day, the air being cooled by sea-breezes. We keep on the gravelly plain some three hours, where pebbles lie all over the surface, polished on their upper sides by the drifting sands, so as to resemble badly glazed pottery. We gradually approach the mountains on our left, crossing many knolls and ridges of crumbling yellow limestone, from which their strata of laminated spar shine out like blocks of ice. I took some specimens of this in my saddle-bags, resembling mica. We found to-day a droll toad-headed lizard in the gravel, which ran off like a pig, with its tail whirling in the air. Small gray lizards are quite plenty; but they generally glide along snake-wise, without lifting their bodies from the ground. These creatures assume the color of the gravel among which they live; but, as far as we have seen, their colors are fixed.

I forgot to mention, that, on our second day out from Cairo, we lost the last of our chameleons, which we had brought from Nubia, and kept alive by feeding with flies. He was put in a little cage of palm-leaf, and tied on one of the camels behind the saddle-bags, but managed so as to squeeze himself out between the bars of the cage, and probably perished in the sand, if not trodden on by the camels. We are all very sorry to lose him, for his droll ways and attitudes afforded us plenty of amusement; and he had become quite tame, though retaining all his natural activity, and disposition to wander. We saw two pigeons this morning, — showing what prodigious flights these birds take; for they can find no subsistence nearer than the Nile valley. The common black beetle of the desert is very plenty, making their delicate little tracks in the sand, and rolling about balls of dung bigger than themselves, which they kick with their hind legs in a most ludicrous way. We cross the beds of numerous winter torrents during the day, which seem to bring down a good deal of water from the mountains at some seasons, though dry enough now.

After lunching in the scorching sunshine, seated on the hot, flinty pebbles, we approach the chocolate and purple mountains on the left, and, after crossing a little ridge of limestone, come in sight of two bushy palm-trees on a knoll of sand. I ran ahead to see the cause of such an unusual thing; and found the bitter spring, supposed to be the "Marah" mentioned in Ex. xv. 23. If so, the water was not permanently sweetened; for it is quite bitter now. It forms a pool about ten feet wide in a little basin, and is quite clear, though half filled with green algæ. The taste is alkaline; and salty crystals shine out among the sand where it has been spilt. No trees are near it now but the two palms above named.

Leaving "Marah," we continued across dry water-courses and sandy meadows, where a species of clayey and salt soil seems to have accumulated, though quite dry now, and producing nothing but the hardiest species of desert vegetation. Afterwards we cross another ridge, higher than any before, and descend into the Wady (valley) Gherundel, the gravelly bottom of which is scattered over with tamarisk-trees and bushes, much worn by winter torrents. We encamp among these trees, where numerous bushy palms appear.

The scene, on entering this valley, is never to be forgotten. I had walked far ahead of our caravan, and sat down here to study it while they came up. Up the valley, to our left, the mountains that enclose it for many miles are gilded with the glow of sunset. Their sides are deeply furrowed, as by untold ages; and their color a rich brown, striped with white chalk. Far, far to the right, down the valley, and between the ridges that flank it, is seen the deep-blue line of the sea, with the darker brown mountains of Africa beyond.

While looking out for our camping-place, L. found a few bunches of manna on a sprig of tamarisk. These trees afford a rare treat for our camels, which

browse upon their crispy foliage (resembling our cedar) till late in the evening.

March 5. — We left our encampment in the Wady Gherundel at half-past seven, A.M., ascending on the south-east side, and crossing several chalky ridges of moderate height. A smooth round block of chalk projected into our path on one of these ridges, on which were cut the names of several Englishmen. We stopped to whittle out our own, in Yankee style, for the benefit of those who follow. Several pigeons appeared along here, flying ahead as we approached, and alighting again in the path. About ten o'clock, we came upon a group of wild palms in the bottom of a valley; when our camel-drivers ran ahead, and began to dip water from some shallow, saucer-like basins in the ground. When we came up, the camels drank a little, but sparingly. The water is alkaline, and the ground all about is incrusted with white salt; yet our Arabs filled their skins, and drank of it as if it were good enough. A little farther on, we enjoyed the luxury of a palm-tree shadow while at lunch.

We left the limestone formation in the middle of the afternoon, and entered a long, crooked valley, bounded by sandstone mountains, among which our camp is most picturesquely situated. In the morning, the chalk mountains around us seemed covered with a snuff-brown powder, through which the brilliant white shone out at intervals; and the sandstone rocks by which we are now enclosed are wild and irregular in the extreme, being colored by metallic oxides in stripes and spots of bright-red, drab, and yellow. The Arabs gather and seat themselves in the sand around their fire of camels' dung; while the camels come straggling in from their scanty browsing to be fed with the usual allowance of beans, tied to their noses in small bags. While Ali cooks the dinner, B. and myself attempt to sketch the camp; and the sun sets, as usual, in a fiery glow of orange and purple.

March 6. — Continuing up the rocky valley in which we had encamped, we reached its head about ten o'clock this morning. A glorious view here burst upon us far and wide to the south and east, over a wilderness of sandstone mountains, purple in the distance, but of various colors in the foreground. We descend again towards the south-east, and lunch, about noon, upon a sloping ledge of rock, which is too hot to bear one's hand upon with comfort. During this descent, which was over bare red-and-purple sandstone, we saw an immense flock of birds ahead of us, soaring at a great height, and passing to the left with many whirls. Their numbers could not have been less than a thousand; but their distance was so great and so uncertain, that, for lack of objects with which to compare them, we could not tell whether they were pigeons or crows, or something else larger than either. We had intended to encamp to-night near the old Egyptian cemetery, called "Saràbut el Cadem," and visit it in the morning; but our sheik insisted that we could do it to-day, and pitch our tents beyond. In order to do this, we must push ahead by a short and rough road, while our baggage-camels proceeded around by the usual route. So we left the train immediately after lunch, and commenced an abrupt descent down the face of crumbling sandstone ledges; which I would rather have done on foot, if I had known what was coming. However, the camels showed themselves capable of rock-climbing, and ended by sliding down a sand-drift some fifty feet high, as steep as the roof of our house, and so soft that they sank to their knees at every step. We were all laughing so heartily at the ridiculous appearance of the next rider in front, that each one of us forgot to hold on with both hands to the saddle, so that each in his turn came near being slid off over the long neck of his camel into the sand. After this came a brisk trot of four or five miles, descending at first into a valley that reminded us of that of the Nubian Nile in every thing but the river; for here were the same sort of huge and grotesque mountains of brown sandstone, with enormous drifts of golden-yellow sand pouring down between them, wreathed by the wind in various fantastic forms. Crossing this valley, — called, I think, the Wady Naso, — we ascended one

of its branch ravines, and climbed a pass, or gap, several hundred feet high, which led directly to another and a parallel valley, on the opposite side of which arose the mountain of which we were in search. Leaving our camels at its base, we began the ascent on foot at half-past two, with a Bedouin boy for a guide. We followed now the sides and now the bottom of a wild, precipitous gorge; sometimes pulling or pushing each other up a perpendicular ascent of ten feet, and sometimes crawling along the ragged wall on narrow ledges, with shelving rocks overhanging our heads; or walking boldly along the very brink of a precipice hundreds of feet deep, with scarcely room for our feet at the top. However, the mountain is only about fifteen hundred feet above our starting-point, and we reached the summit in about three-quarters of an hour. We had depended on finding a spring of water in the ravine on our way up, and had brought scarcely any with us; but there proved to be none this year, though all previous travellers had found it; and we therefore suffered severely from thirst all the way back to the camp.

The scene before us, on this ragged mountain-top, made us forget both thirst and heat for a time; for it brought back to our minds many of the most peculiar traits of the ancient Egyptian character. Here, in the midst of a most inhospitable and arid desert, more than a week's journey from the Nile, was an Egyptian burial-place, on the summit of an almost inaccessible mountain-peak! The eye swept round an horizon of barrenness such as is unknown to the European or American eye; for the desolation of winter is cheerfulness itself, compared with that of these burning wastes of Africa and Asia. Peak arose beyond peak, till the eye was confused in attempting to number them, and returned to contemplate what was nearer, which, though but another trace of Death, showed that here there had once been Life, which the landscape did not.

[To be continued.]

OBITUARY.

The following notice of Mr. Enslin, who died recently in Berlin, Canada, is extracted from a sermon, preached on the occasion of his death, by Mr. D. K. Whitaker. For some time past, Mr. Enslin has filled the office of County Treasurer, and also that of Clerk of the Surrogate Court of the County of Waterloo.

Emanuel Christian Gottlieb Enslin was born in Wirtemberg, Germany, on the 14th February, 1800; left his home 14th April, 1800, and arrived at Baltimore, in the United States, on the 14th July of the same year. In 1834, he came to Canada, where he has since resided.

For nearly a quarter of a century, he has been an active member of this community, to whose progress and advancement he has contributed as much as any other individual. His memory is identified with the early history of Berlin, and, in this connection, is associated with all that is agreeable and honorable. He was active in the measures that were taken, in the midst of much opposition from a rival community, in having it erected into a county town, of which the stately and elegant temple of justice that crowns its summit, near to his own newly completed residence, was one of the first-fruits. He took a deep interest, in common with other public-spirited citizens, in the erection of the noble grammar-school edifice in another part of the precincts, that has now nearly reached its completion, and which, from the object, and style of the building, would be an ornament and an honor to any city. I am not aware what participation, if any, he may have taken in the numerous railways which will ere long render this place a prosperous market and a leading thoroughfare; but as he was active in all good enterprises, promotive of the public welfare, I presume he had at least some hand in them.

In 1836, he became co-editor of the "Canada Museum," established in 1835 by W. H. Peterson, Esq., continuing his connection with it, as joint

partner and editor, for two years. The establishment having been purchased of W. H. Peterson, Esq., by the late Henry Eby, in 1840, and its name changed to that of the "German Canadian" (which it still bears), Mr. Enslin became its editor, and continued to conduct it successfully for the space of nine years. While in his hands, it was regarded one of the best German newspapers ever published in the Province. . . .

The interest which Mr. Enslin took in the formation of this society, of which he was one of the original, and always one of the most efficient, members, and in the erection of this modest and unostentatious church edifice, is well known to you all. It is, I learn, about fourteen years ago, that, meeting with some of the works of Emanuel Swedenborg in the German language, which he had been long seeking, and which he read with avidity, he became enamoured of the heavenly doctrines of the New Jerusalem. Is it too much to say that the late Christian Enslin was the model of a true Newchurchman, — whose religion, without the complicity of a creed, consists in love to the Lord, and charity to the neighbor? Was not this his whole faith and his whole practice? and is not this faith clear enough, and this practice good enough, if not for others, at least for all Newchurchmen, who most firmly believe that there is an internal sense of the Word, and that this internal sense has, by the divine mercy of the Lord, and for the benefit of all mankind, been revealed in the writings of Swedenborg? An acknowledgment of the divinity of the Lord, and a life according to the commandments, constituted the whole creed of our departed brother. He believed that no religion was of any value that was not sternly practical, and that had not an element of love in it to vitalize it and render it genial. How holily and wisely he acted under the influence of such a religion, God knows; and I believe that none of those who knew him best will be disposed to underrate the real excellence of the principles which, in a moral sense, governed him, which entered deeply into his whole life, shedding around it a pure and beautiful halo, and rendering it a blessing to himself and to others.

He was active in the dissemination of New-Church views, particularly among his German fellow-citizens, and among all others, as he had opportunity; and was the means, under Divine Providence, whereby several, I know not how many, were induced to read the writings of the New Church, and subsequently to adopt its doctrines, and enrol themselves among its members. His were not the efforts of a zealot, but of a man deeply imbued with a love of the truth, with a clear understanding of it, and desirous that others, and as many others as possible, should derive from its reception the benefits that he had done, and of which his whole career was a luminous and beautiful illustration. Yet he was never loud-tongued, but modest and unobtrusive, in their advocacy; leaving it to the uncontrolled and unbiased judgment of others to decide upon their merits. He preferred his own principles, he was attached to them, he maintained them; but his charity was large enough to embrace the good of all denominations and all creeds.

By this town and county, of which he was an useful and influential citizen; by this church and society in particular, of which he was at once a pillar and an ornament, — the retiring virtues of the late Christian Enslin — not the less felt and the less appreciated because "he did good by stealth, and blushed to find it fame" — will long be held in affectionate and respectful remembrance. . . .

NOTICE. — The Twenty-first Annual Meeting of The Maine Association of the New-Jerusalem Church will be held at the New-Church Temple in Bath, Maine, on Friday, Aug. 8, 1856, at 10 o'clock, forenoon.

This will be the "Twenty-first," and not Twentieth, Association. The Journals have been numbered wrong for several years.

T. O. PAINE,
Sec. 20th Association.

EAST BRIDGEWATER, Mass., May 13, 1856.

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The Illinois Association	Chicago, Friday, May 23, 1856.
The Maine Association	Bath, Friday, Aug. 8, 1856.
The Massachusetts Association	Boston, Thursday, Oct. 11, 1856.
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